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questions, for example, whether Louis, the second count, became so absorbed in hunting that he would pass whole days without food or drink (p. 53). To speak of a *condottierri* (p. 74) is a distressing blunder, and obviously 1559, the date given for the birth of the Lady of Lathom, is a misprint for 1599 (p. 122). It is usually supposed that the Spanish ambassador at Paris and not Louis XIV. made the famous statement, "il n'y a plus de Pyrénées" (p. 231), and it is hardly fair to say that the Archduke Charles of Austria "called himself Charles III." of Spain, since he was proclaimed such by the allies (p. 244).

Externally these volumes are all that could be desired. The coats of arms of the respective families are stamped on the outside covers and each volume is illustrated, the pictures relating to the La Tremoilles being particularly fine. Altogether, the series promises to be of interest for the general reader and useful, in some degree, to the historian.

ARTHUR LYON CROSS.

Harrington and his Oceana: a Study of a Seventeenth-Century Utopia and its Influence in America. By H. F. RUSSELL SMITH, M.A., Fellow and Lecturer in History at St. John's College, Cambridge. (Cambridge: The University Press. 1914. Pp. ix, 223.)

IN this work we have a well-proportioned study of James Harrington's political ideas—their source, setting, and influence. The portions of the book treating of the life of Harrington, his style of argument, the significance of his theories, and the efforts made by himself and his friends to secure the adoption of his proposals by the English government, present nothing substantially beyond what has been contributed by Masson, Toland, Dwight, and others. The value of the work as a new estimation of Harrington's ideas lies in the parts which deal with the contemporary sources of Harrington's views, the contemporary criticism and defense of his proposals, and the subsequent influence of his ideas upon writers and statesmen in England, America, and France.

The main propositions of the *Oceana* are that political supremacy in any community must follow superiority in the ownership of landed property, and that for stability and soundness in government four devices are necessary—namely, the secret ballot, indirect election, rotation in office, and a bicameral legislature wherein the functions of debating and voting are kept separate. The author makes it clear that Harrington could draw these proposals, as well as the other essential features of his Utopia, not only from Roman historians and Greek philosophers, but also from events of his time, from suggestions put forth by men active in the constitutional reconstructions of his day, and from practices in city governments in Italy, the Netherlands, and France, in ecclesiastical and academic elections, and in the administration of merchant guilds. Har-

rington's originality consisted in the co-ordination and adaptation of these ideas into a national system.

In following the notions of Harrington through subsequent writings in England the author seeks first to assign to Harrington primary influence for ideas on the political balance of property, set forth by various writers of the Restoration period. But no definite or close connection is successfully established here, save in the case of Harrington's friend Neville, in whose *Plato Redivivus* Harrington's influence is clear, but also familiar. In the eighteenth century he cites the well-known influence of Harrington's proposals upon the ideas of David Hume, who acknowledged the influence. For the nineteenth century, he shows that George Grote, in his persistent agitation for the adoption of the ballot in parliamentary elections, drew freely from Harrington's writings; and an unpublished essay (in the British Museum) by Grote, on *Oceana*, is described.

For Harrington's influence in America, the author centres his attention, first, upon the seventeenth-century colonial "constitutions" framed for the Carolinas, the New Jerseys, and Pennsylvania; and, secondly, upon the first state constitutions. Though for the former comparisons his examination is specific, in no instance does he make a strong case for any independent influence from Harrington. For the early state constitutions, the net results of his argument leave us only with the fact of John Adams's advocacy, in his recommendations to constitution-makers in several states, of such devices as indirect election, rotation in office, the separation of powers, and with Adams's well-known admiration for Harrington's discussion of these matters.

For France the author draws interesting parallels between the government of "Oceana" and the plan of government prepared by the Abbé Sieyès as a basis for the Constitution of the Year 1800. He also cites contemporary references to show that Harrington was read in France at the time and that Sieyès was believed by some contemporaries to be an imitator of Harrington.

If the above analysis be correct, it would seem that the author has not gone very far in giving new proofs of any definite or original influence of Harrington upon subsequent theory and practice, and that we must still regard the *Oceana* as one of many channels through which ideas from other sources found their way gradually into acceptance in England, America, and France. The book in hand is valuable as a study in comparative political philosophy rather than as a successful study of the influence of political theory upon political practice. It is an interesting study and illuminates the ideas both of Harrington and of those whose views are compared with proposals set forth in the *Oceana*.

F. W. COKER.